

THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

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No. 76.—NEW SERIES.]

APRIL, 1898.

[PRICE ONE PENNY.]

THE MISSIONARY MOTIVE.

THE NEED OF MISSIONS AS ILLUSTRATED FROM THE FIELD.

BY DR. GRIFFITH JOHN, OF HANKOW.

WHY attempt to unsettle the religious convictions of the Chinese? Why attempt to introduce the Christian religion into a country like China, &c.? The replies which might be given to these questions are many; but I can only dwell on one at this time—namely, that the Gospel is China's supreme need.

Looking at the present *religious* condition of the Chinese, it appears to me to be about the most deplorable that can well be imagined. The Confucianists, though often called a religious sect, cannot be properly so regarded. Strictly speaking, they have no religious creeds, no priests, no temples, no gods. They may be worshippers of many gods, but it is not as Confucianists they are so. They all worship Confucius, but they do not worship even him as a god actually ruling in the universe. They offer no petitions to him, neither do they expect to receive anything from him. They revere him as the highest manifestation of humanity, the ideal man, the infallible teacher. They worship also their deceased ancestors. This is the most important religious duty a Chinaman can perform. To neglect it is regarded

as unfilial, the greatest of moral delinquencies in China. Most of the scholars, however, deny the immortality of the soul. They maintain that it is a compound thing; that death reduces it to its component parts; and that when the decomposition takes place, the soul as a soul disappears and ceases to be. Still they worship the dead as a mark of respect, affection, and gratitude. Confucianism is essentially a system of morals, applicable only to this life, and confined to the duties which spring from the various human relations. Do thy duty as a father, as a son, as a husband, as a wife, as a prince, as a subject, as a brother, as a friend. This is the whole duty of man. So much for the scholars.

As to the people, they are prepared to bend the knee and knock the head to every one or everything that promises to bless them with temporal good, or protect them from temporal harm. But even their religious convictions are extremely shallow. They will often tell us that they are sceptical with regard to the existence of the gods they worship, that they "half believe and half disbelieve," and that the only thing they are quite certain about is that "heaven and earth are great, and that father and mother are to be honoured." They have gods many and temples many, but spiritual worship they have none. The idols are indebted to custom, fear, and selfish-

ness for any attention bestowed upon them. A sense of sin, contrition for sin, humble gratitude, spiritual communion with the object of worship, reverence, love—these, and elements such as these, have no place in their religious life.

And this is not all. The Chinese are as devoid of moral earnestness as they are of religious earnestness. I am sometimes asked, Why trouble the Chinese with the Gospel? Are they not a moral people? Are they not as moral as we are? Well, if I were to admit that the Chinese are a moral people, that they are as moral as we are, I should still feel it to be my duty to preach the Gospel to them. Are not the claims of God to the allegiance of the Chinese to be taken into account? Are not the claims of Christ to be taken into account? Is not the great Commission of our Lord to be taken into account? Are the Chinese nothing to God? Is it right that Christ and His cross should be nothing to them? The missionary's main aim in going to China, or to any other part of the heathen world, is not to teach a system of ethics, but to preach Christ and His great salvation.

But the Chinese are not a moral people; and the anti-foreign riots, massacres, and outrages of recent years go far to show that their much-vaunted civilisation is little else than venerated barbarism. Morally the nation is rotten through and through. The amount of official corruption brought to light by China's recent conflict with Japan was simply appalling. None of us were fully prepared for such an awful revelation of deceit and wickedness in the highest places. Bribery, corruption and extortion fill the land. From the beggar's hovel to the dragon throne there is an entire absence of truth and honour. I have never known a heathen Chinaman in whose word I could put the least confidence. A Chinaman is never so much in his element as when telling a barefaced falsehood. A lie with him is just what a smart repartee is with us, and any deception he can practise is regarded as legitimate cleverness.

I have no time to dwell on the social condition of the female sex, the utter ignoring of woman in the educational system of the country, and the crime of infanticide, which is so rife in some parts and in certain circumstances. Such is the religious and moral condition of the Chinese. I cannot say that there are none among the heathen who are honestly striving to live up to the light which they possess; but I do mean to say that I have met with but

few who have appeared to me to possess any claim to this encomium; and I do not hesitate to add that the number of such is so small that it would be misleading to take them into consideration. For my own part I do not believe that moral earnestness is possible to a nation without deep religious convictions.

But I am reminded that wicked men and wickedness abound in Christian lands. True, sadly true! Yet there is a difference. There are in England men as selfish, sensual, and as wicked as you can find in China. But there are in England also Christlike men who can say with their Divine Master that it is their meat and drink to do the will of their Father in heaven, and to finish His work. In China it is all darkness and corruption, without a ray of light or a particle of salt. In England you have darkness enough and corruption enough; but in England you have also the salt of the earth and the light of the world. And this makes an enormous difference. "It is not necessary," said Macaulay, many years ago, "that man should be a Christian to wish the propagation of Christianity in India. It is sufficient that he be a European, not much below the ordinary European level of good sense and humanity." These words apply with equal force to all lands in which heathenism reigns. And they apply to China. If it be true that all national greatness depends on the tone of public feeling and manners, and that this again depends on the influence which *religion* exerts on the life of the people, it is certain that China cannot rise to true greatness without a complete change in the *religious* life of the nation.

What China needs above all else is vital religion, the Gospel of Jesus Christ. I believe in the advancement of commerce; I believe in saturating the Chinese mind with a knowledge of the arts and sciences, and of every branch of Western lore; I believe in introducing into China railways, telegraphs, and all our mechanical inventions and appliances; but I believe, also, that China can never truly rise without Christ. On this point my mind is perfectly clear; and so is the mind of every one whose mission it is to work for God in this great Empire. But this is a momentous fact—if the Gospel is China's *supreme* need, the responsibility which devolves upon the Church with regard to the evangelisation of China is unspeakably solemn. The task of giving the Gospel to the millions of China has been entrusted to the Church, and she cannot neglect it without proving herself disloyal to her King, and unfaithful to her glorious mission in the world.

NOTES from HEADQUARTERS



FROM THE ACTING FOREIGN SECRETARY.

FROM many quarters appeals are reaching the Board for additional missionaries: South India, Travancore, Hong-Kong, and Central China are all asking for reinforcements, especially the last-mentioned. Greatly as that mission has been strengthened during the last few years, the missionaries are so impressed with the need of further strengthening it with educational institutions at Hankow and Wuchang that they are asking for several additions for these; while for Hunan, whose opening is now well within view, and has been definitely promised by the Chinese Government, Dr. Griffith John pleads most earnestly. He asks for two men to be sent out, so as to be at hand for immediate occupation of the province as soon as it is opened to the foreigner. In addition to these urgent calls from the mission-field, the reports of the Society's deputations will also make demands upon the Board for further workers. Then the Directors have determined to send some of its accepted candidates (or others who may offer) to spend a year or so in the study of the French language in France or Switzerland, with a view to future work in Madagascar. One of the first duties of the Board, therefore, after the anniversary in May, will be to consider these various claims and the Society's power to meet them. Will our readers ever seek to bear in mind that the Board's power in this and in other directions is conditioned by the missionary earnestness and generosity of the churches?

As I pen these notes, my colleague, the Rev. R. Wardlaw Thompson, is busily engaged conferring with the Bechuanaland missionaries respecting the Society's work in Bechuanaland, in order to bring it into right relation with the present position of affairs in South Africa. After three or four days thus spent, the Foreign Secretary is to proceed to Port Elizabeth for a final interview with the Executive of the Congregational Union of South Africa; and, soon after this magazine is in the hands of its readers namely, on March 30th—he will sail in the *Dunottar Castle* for England. The Board is anticipating the pleasure of briefly welcoming Mr. Thompson on Tuesday, April 19th—that is, immediately after his landing—and, at the anniversary in May, the friends of the Society generally anticipate the pleasure of seeing and hearing him. Before the new Board enters upon work at its first meeting after the anniversary, we hope to have our greatly-missed and esteemed colleague once more installed at his post in the Mission-house, where a welcome, second in heartiness to none, awaits him.

ONE other note I add as Editorial Secretary. A great number

of applications for the green labels for reclosing collecting-boxes are sent in about this time. We shall be thankful if friends applying will kindly state the size they require, as we have them in four sizes—No. 1, 5½ in. by 3½ in.; No. 2, 6 in. by 2½ in.; No. 3, 4½ in. by 2 in.; No. 4, 4¼ in. by 2 in. It will save trouble at the office and disappointment to the recipient if the number or size as above is quoted in ordering.

GEORGE COUSINS.

FROM THE HOME SECRETARY.

It is so difficult at this time of the year to make any accurate forecast of our final balance-sheet, that I will simply report our thankfulness for the encouraging responses which have been made to the special appeal issued on February 8th. These amount to £2,739, including a gift of £750, which was dropped in bank-notes into our letter-box last month by "Gratitude."

THE following letter cannot be better acknowledged than by insertion here, where it may prove of service:—

"I did want to be able to do a little something for the L.M.S., but I really had no money to give. So one day I asked our Father if He would let me do some sewing for Him. I was on night duty, and had a little time at my disposal. The very next day someone asked me where they could get some little bit of work done. Wasn't that just wonderful, so quickly my prayer answered? I was so glad. That bit of work led to more, more really than I had time for, but two of my sisters came and helped me, as glad as I was to do it. As the result of our work we are sending you 17s. 6d. It has been such a real and great pleasure to be able to do this. Praying our Father will richly bless His work and His workers—Believe me, yours sincerely,

"Feb. 15th, 1898."

"NURSE—a Watcher.

LAST month I alluded to the Bradford Auxiliary plan of Sunday-school missionary addresses. I have now before me the plan of Sunday-school addresses arranged by the Sheffield Young Men's Missionary Band, and find that thirty-four schools in the Sheffield district and nineteen schools, &c., outside the Sheffield district are included. With only three exceptions each of these is addressed four times in the year. The number of speakers is only twenty-six, so they are fully employed. Sheffield is well cared for also by its directors, who are giving reports of the Board and Committee meetings which they attend, and general information about the work of the Society at the week evening services of the churches in their district. *O si sic omnes.*

THE arrangements for the Anniversary Meetings in May are as follows:—

May 7th, Saturday.—At 3.30, CHILDREN'S DEMONSTRATION in Exeter Hall; chairman, F. H. Hawkins, Esq., LL.B., of Wrexham. A welcome will be given to the Foreign Secretary; speakers, Rev. A. E. Hunt, of Samoa and New Guinea, and Rev. W. J. Lawrence, of Bangalore.

May 9th.—At the Mission House. PRAYER MEETING at 10 a.m.; Rev. W. Hardy Harwood will preside. ANNUAL BUSINESS MEETING of members at 2 p.m.; Rev. T. Grear, Chairman of the Board, will preside.

May 10th.—LADIES' MEETING in Falcon Square Chapel at

3 p.m.; President, Mrs. Evan Spicer; speakers, Mrs. Arnold Foster (Hankow), Mrs. Parker (Benares), and Miss German (of Coimbatore).

May 11th.—At the City Temple, at 11 a.m., SERMON by Rev. C. A. Berry, D.D. At 3 p.m., ANNUAL MEETING OF WATCHERS' BAND; chairman, Rev. A. Rowland, LL.B., B.A.; speakers, Rev. Urijah Thomas, Mrs. Sewell McFarlane (Chi Chou), Rev. A. Parker (Benares), and the Home Secretary. In the Queen's Hall, Langham Place, at 5.30 p.m., CONVERSAZIONE AND WELCOME TO FOREIGN SECRETARY, followed by PUBLIC MEETING at 7; president, Evan Spicer, Esq., J.P.; speakers, Revs R Wardlaw Thompson, Arnold Foster, B.A. (Hankow), and J. Guinness Rogers, D.D.

May 13th.—MEETING FOR YOUNG MEN AND YOUNG WOMEN in the City Temple at 6.30 p.m.; chairman, A. Hutton, Esq., M.P.; speakers, Revs. G. H. C. Macgregor, M.A., W. Robinson (Salem), A. E. Hunt (New Guinea), and the Editorial Secretary.
May 19th.—WELSH MEETING. ARTHUR N. JOHNSON.

PROCEEDINGS OF THE BOARD

Board Meeting, March 1st, 1898.—REV. THOMAS GREAR in the chair. Number of Directors present, 61.

The Home Secretary referred to the sudden death of Mr. H. Gunn, of Aylesbury, and stated that he had written to express the sympathy of the Directors with Mrs. Gunn and her bereaved family. The Directors approved of the action of the Secretary by rising from their seats.

The following resolution was passed:—"That the Board has heard with sincere regret of the retirement of Mr. J. S. Mack from the Treasurership of the Edinburgh Auxiliary, which he has held for nearly forty years, and desires to record its high appreciation of the various services he has rendered to the Society in that capacity. It would also express its satisfaction at the prominence which Mr. Mack has always given to the broad, undenominational basis upon which the Society rests. That Mr. Mack be elected an Honorary Director of the Society, and that he be requested to let his name be published in the Report as one of those who are willing and empowered to receive money on behalf of the Society."

The Board resolved to send a deputation to British Guiana, and to ask the Congregational Union of England and Wales to again join the Society in doing so by appointing one representative, it being generally felt that such a deputation would strengthen the hands of those most concerned for the welfare of the churches of British Guiana, and would be regarded as a practical manifestation of the interest still taken in them by the home churches.

Board Meeting, March 15th, 1898.—REV. THOMAS GREAR in the chair. Number of Directors present, 59.

The Acting Foreign Secretary introduced the Rev. J. Stevens, LL.D., pastor of Union Church, Shanghai (who was accompanied by his daughter), who had been in very close and friendly relations with the missionaries of the Society in China. Mr. Cousins also reminded the Board that the Rev. F. P. Joseland had been filling many important offices in connection with the Amoy and Chiang Chiu Missions since he went to China more than ten years ago. The Rev. Bowen Rees had come to say farewell on his return to Matebeland, and the

Rev. A. W. Wilson, formerly of the Madagascar Mission, was about to sail for Demerara to help in training the native ministry.—After the Chairman had addressed each in turn, Dr. Stevens responded by expressing the pleasure afforded by being once again present in the Board-room, where he once had a seat and a vote. It was not, he said, until he was able to study heathenism at near quarters that he realised how inestimable are the blessings of Christianity; how deep is the darkness of lands ignorant of the saving grace of Christ, and the sense of responsibility of having any share in the work of such a society as the London Missionary Society. The members of the Shanghai Missionary Association, numbering some sixty men and women, were almost without exception members of his own congregation, and in five and a half years he had met most of the missionaries labouring in the Northern and Central Provinces, and many living in the Southern Provinces. He had visited some of the interior cities, centres of missionary activity, notably Hankow, where Dr. Griffith John and his band of brave colleagues were now, after long years of patient toil and prayerful waiting, reaping so great a harvest. He was prepared to endorse emphatically the statement made by Mackenzie in his admirable short history, that Foreign Missions were the glory of this glorious nineteenth century. The faith, devotion, patience, splendid enthusiasm of the workers were their testimonial. Mr. Colborne, in his book "John Chinaman," maintains that John does not object to receive cloth from any good merchant, but he always insisted upon making his jacket after his own fashion, and his (Dr. Stevens') conviction was that in China there would be a Chinese Christianity, organised according to the needs and feelings and intelligence of the Chinese Christians. Only the best men and women were good enough to meet the demands made upon those who went to the mission field by the work in China. A religion of sentiment and of superficial emotion on parade was not going to make much way among the Chinese, because most Chinese possessed well-developed minds. Dr. Stevens thought that recent political events would make the Chinese more open to receive the Gospel. In the near future the Christian Church would have to face the problem, how to provide means of Christian instruction for the multitudes of Chinese who would be seeking Christian instruction. The three converts of 1843 became 40,000 by 1893, and now numbered nearly 80,000. Napoleon prophesied that when China moved the whole face of the earth would be changed. China had begun to move, and whether the change would prove for good or evil would depend very largely, under God, upon the attitude taken towards the great missionary enterprise.—Mr. Joseland testified to the growth of the Amoy Mission since he went to China, and to the devotion of the native Christians in prosecuting pioneer work in the interior. In the past ten years the adult membership had more than doubled.—Mr. Rees spoke a good word for the late Matebele King, Lobengula, maintaining that, whatever he had been to others, he had been a good friend to the missionaries of the Society.—Mr. Wilson also briefly addressed the Board, and special prayer was offered for the missionaries by the Rev. H. Coley.—An offer of service by Miss E. S. Bartlett, of Bristol, was accepted, subject to her passing the usual examination and satisfying the Society's medical adviser.—The resignation of Miss Darnton, of South India on account of ill-health, was accepted with regret.

LAST EASTER IN NEW GUINEA.

JOTTINGS FROM THE DIARY OF MR. WILLIAM CROSFIELD, J.P.

April 14th.

WE came in sight of Vatorata, Dr. Lawes' new station, standing on the top of a hill behind Kapa Kapa. The coast scenery here is prettier than what we have been seeing, with the lofty hills rising range behind range. The Doctor at once came on board and took us ashore in his boat, manned by his students, all dressed in a bright linen uniform. At the landing, his buggy was ready to take us to the foot of the hill, which is a mile away from the shore. The flat intervening land was inundated by a very severe flood a week ago, and consequently progress was not very rapid, the one horse (a sufferer from the climate) finding the weight of the deputation in addition to his master somewhat heavier than he liked. We arrived at a point which the horse has fixed upon as the limit of his labours, when the students met us to take charge of our impedimenta, while we mounted the hill. Twenty-one houses for students of the college are erected on both sides of the road; these are square huts, 18 ft. by 12 ft., each having accommodation for a student and his wife, costing £5 to erect and £5 per annum for their maintenance. The furniture is of the simplest sort, as mats on the floor are the chief contribution to the needs of the dwellers. We had a very warm welcome from Mrs. Lawes, who soon provided us with dinner. At eight o'clock we adjourned to the school-house, when the usual evening prayers were held; it is a very beautiful room (used also as a church), and the little service was very hearty. After this was over, the establishment asked permission to give us a welcome. They gathered round the front step in the brilliant moonlight and sang a hymn in our honour. There were many verses, and we heard from time to time "Missi Tomitoni," "Missi Crossfieldi," and to each verse was a message for the "Lontown Missionari Societi" (sometimes "Totieti"). The native teacher had been very much bothered in the composition, the word "Crossley" having been given for my name. This involved a reconstruction of his lines to suit the tune. Speeches were made in response; we all joined in a verse of the National Anthem, and then, "good night."

April 15th.—The morning was spent in examining the "students," who were quite too frightened of the foreign secretary to do themselves any justice in English, and the poor teacher and his wife looked unutterable annoyance as one simple question after another was received in silence. When they came to their own language they found their tongues. The rest of the day was spent over the concerns of the mission, and in the evening there was a week-night service, at which Mr. King gave a short address in Samoan, which the teacher translated.

Good Friday.—We were off by seven o'clock for an inland excursion to Saroa, six miles off, where there is a very interesting station. When we got up into the higher land

(our destination being 500 ft. above the sea) we had several lovely views of fresh green foliage, numerous coconut palms lighting the valley beneath us. Saroa was the third village in our route, and quite the most striking of them, if not even of all that we have visited. The teacher is an Ellicc islander, trained in Samoa. The outward appearance of the village was significant. The chief lives in a modern house built by himself, and showing considerable invention both in the woodwork of the structure and in some of the articles of furniture which he has made for himself. Others have followed his example in the building of their houses.

Some of the villagers recently accompanied the Governor on an expedition to the summit of Mount Owen Stanley, a difficult climb, and for men from a low-lying valley within eight degrees of the equator particularly trying. Sir William, on his return, spoke of his men as "My six saints; wherever we stopped for the night, and however tired they were, they never missed morning and evening prayers, and their conduct was at all times consistent with their profession." Walking among the houses we noticed one with an English saw hanging among native implements, and it was being used to make a box, which proved to be a coffin. This again is a great advance, as the natives have hitherto refused to desert their old custom of keeping dead bodies about their houses for weeks after death, although the effect of the practice often results in injury to other relations. Around the village there is a good deal of land under cultivation, all being the outcome of the teacher's influence.

Saturday, April 17th.—We were on board and away by eight o'clock, having got down from the house with our hand baggage and spoils, which latter required a good deal of carrying—the number of spears, battle-axes, and smaller curios (the gifts of the natives) were not easy to pack. The journey along the coast was very beautiful, with a dark range of mountains for a background, brighter green hills in front, and a deep blue sea lighted up here and there as the water shallowed inside the reef, with pea-green water owing to the reflection of the coral bottom. We arrived at Port Moresby at one o'clock, when we got an accumulation of three weeks' letters. The teacher, Ruatoka, a Rarotongan, who came twenty-five years ago and has remained ever since, was there to meet us. He has a splendid record of missionary service, and also possesses a gun presented by the Government of Queensland, as a recognition of his heroism in rescuing a miner, who lay dying twenty-five miles away in the interior, and was carried by Rua into Port Moresby.

Easter Sunday, April 18th.—This was a quiet day compared with those we have had in other places; but as we are to be at Port Moresby again a fortnight hence, we were more leisurely in our movements. We attended an English service at the small church on the hill-side. The evening service was on board the ship, to which a good many men from the shore came.

April 19th.—This is a Custom House holiday, being Easter Monday. Ours is the only ship in the port, but it is a chance of getting extra pay for the work of discharging, which was finished by eight o'clock. We went to pay our courtesy call upon the chief secretary, Mr. Musgrave. After dinner we had a very lively trip in the Mission House whaleboat to Vabucori, some miles down the coast, and had a good opportunity of seeing how the native boys handle both oars, sails, and steering. It took us two hours to row there, but we came back with a spanking breeze under lateen sails in half an hour.

Tuesday, April 20th.—When we got outside the bay at seven o'clock in a torrent of rain, which had been coming down all night, the captain found that it was too thick to justify him in trying to reach Delena, the sounding being uncertain, and the entrance difficult in certain states of the wind, so we turned back and were again at anchor by eight o'clock. Most of the day we spent on board, the damp heat being very trying till afternoon, when we went across to the Mission to inspect the school, and visit the village.

The "students" of Mr. Cribb, the missionary in charge, are doing very well, in spite of his being so much of a novice at the language. He is even making an effort to teach them to sing three-part songs. The first house in the big village is owned by a deacon, who has already seven children who are teachers or in some way connected with the Mission. In the island village there is a white-haired old man, now nearly blind, who was the hero of a scene in the early days when a raging crowd threatened to murder Lawes; the old man stood between them and said they would have to kill him first, and turned the tide of anger. In one of the rooms of the school-house there was a likeness of my father, and another of S. Pearson in a frame, with about a score of Congregational worthies. We had a very pleasant trip to our next stopping-place, Delena, where Mr. and Mrs. Dauncey are established, with the oversight of about fourteen stations. The Mission house is built on high land above the beach, on ground which had to be cleared both of big trees and bush. On the opposite side of the little bay, which serves for their landing-place, is a considerable mangrove swamp, far enough off to let them escape the miasma of such places, but affording continuous excitement from the number of crocodiles and alligators which frequently make their appearance and carry off children while bathing, and even snapping full-grown men out of their canoes while fishing. The terrible story of two children taken at one monthful has appeared in the CHRONICLE. Mr. Dauncey has cleared a large space on the hill-side, part of which is apportioned for the teachers' houses, and a small plot for each to grow their own food; but the greater part of that under cultivation is what he has planted himself, and in which he does his own gardening, trying experiments with things which the Governor and other friends give him, as the conditions of soil, &c., are better here than any of the places he has seen. French beans also grow much to Mrs. D's satisfaction, as it forms a pleasant variety to the perpetual tinned provisions which are the missionaries' monotony.

FROM THE ACTING SECRETARY OF THE WATCHERS' BAND.

LOCAL secretaries are reminded that the year closes on March 31st, by which date all renewals should be returned. If any have fallen behind, their immediate despatch will facilitate our work. Where members are transferred from other branches without notice being given, secretaries are requested to mark the renewal forms accordingly. By this means confusion will be avoided and the use of transfer forms dispensed with.

THE following letter from the Secretary of the Ilfracombe Branch is intended for all Watchers:—"At the last meeting of our Watchers' Band, much attention was paid to the state of the L.M.S. funds. In connection with this, the Secretary was requested to lay before other Watchers' Bands throughout the country the fact that by adopting the plan of the penny-a-week subscription in our congregation we have added over £10 this year to our ordinary subscriptions; in other words, we have increased our subscriptions 25 per cent. In addition to the contributions of members of the Watchers' Band, the seatholders were canvassed, some members of the W.B. and of the Y.P.S.C.E. undertaking the work, with the result already stated. This is mentioned in the hope that other churches may be induced to adopt the same plan, and so prove the power of small sums. If all the Congregational churches were to experience only a similar increase, the welcome sum of £25,000 would be added to the L.M.S. funds. We do not intend to rest here, but, by God's help, still to aim at greater expansion of the same principle, believing that God blesses the small gifts offered in faith and love equally with the large."

WE have been considering the advisability of publishing a revised list of missionaries in six months' time, and are only hesitating because of the expense. If there is evidence that many Watchers would be glad to purchase them at a small cost they might easily be provided. In the meantime corrections will be published here every three months, so that members can keep their own corrected. We much regret that, through an oversight, Miss Edith Benham's name has been omitted in the list of Amoy missionaries, p. 5, and after September 4th in the Birthday Almanac, p. 14.

THE past six years' experience of the working of the Band has given opportunity for testing its methods. If any secretaries or others can suggest improvements, they will help the Committee by forwarding them to me as soon as possible.

THE arrangements for the Annual Meeting will be found on p. 75.

DURING February 210 new members were enrolled in the home division, and the following new Branches were formed:—

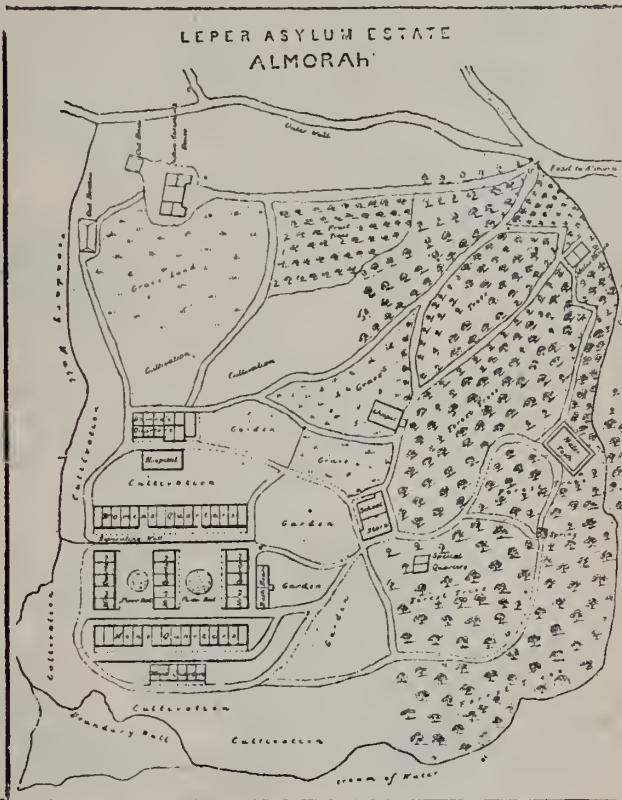
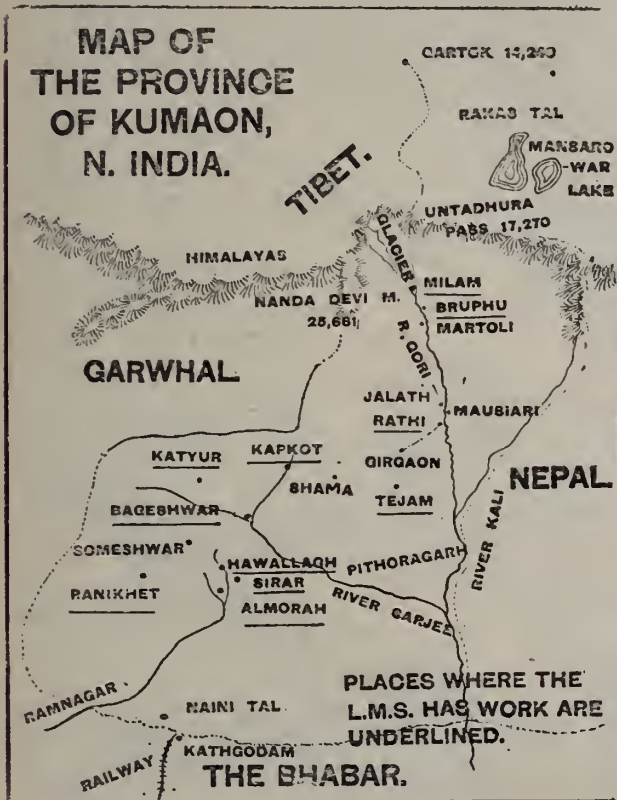
<i>Branch.</i>	<i>Secretary.</i>
Burslem	Miss Hodgkinson.
Eastbourne (Grove Road)	Mrs. Thompson.
Whitworth	Miss Berry.

**OUR MISSIONARY DISTRICTS.
THE KUMAON MISSION, NORTH INDIA.**

BY THE REV. E. S. OAKLEY, OF ALMORA.

THE accompanying map shows that the province of Kumaon lies immediately under the lofty Himalayas. It consists, indeed, of a maze of high ranges and deep valleys spraying off from the highest range on the edge of Tibet, and is so broken up that there is no level spot of more than a few acres in extent throughout the province. The scenery in parts compares favourably with any in the world, and, if it were within a thousand miles of Charing Cross, would be

Our station of Almora is nearly forty miles from the railway, and is situated on a low spur surrounded by higher hills. It stands 5,400 feet above the sea. The hills immediately around it are rather bare of forest, having been denuded of wood by many generations of townspeople in lack of firewood during the chilly winters of these highlands. Bishop Heber, who records a visit to Kumaon in his "Journal," has brought Almora into more than one of his poems. A hymn of his has the not very flattering description, "Bleak Almora's Barren Steep." But long residence and affection combine to blind one to what may seem defects to



highly favoured of tourists. The great snowy range to the north is visible from most of the higher points, and in the clear air of the dry season presents a magnificent spectacle. It is a land of pine forest, glen, torrent, and glacier. Towards the north, where it rises up to the snowy peaks and glaciers, it presents landscapes of desolate grandeur that would be difficult to describe, while here and there by flowing stream and in forest shades are scenes of the fairest and most romantic beauty. Travelling, unfortunately, is tedious and difficult, the roads being often steep beyond imagination, and no means of conveyance available save ill ponies, or "dandies" carried on the shoulders of coolies.

stranger's eye. Moreover, trees have been planted since the good bishop's visit some seventy years ago, so that the sting has gone from the offending line.

The mission at Almora was started in 1850, and the grave of its founder, Mr. Budden, is in the little hillside burial-ground of the Christians here. The Ranikhet station, about twenty-five miles from Almora, was begun by Mr. Kennedy in 1869. The missionary there has generally given part of his time to the religious needs of the Nonconformist British soldiers, of whom there are always a number in residence during the summer, as Ranikhet is the largest sanatorium for English troops in India. It was once

proposed as the summer headquarters of the Governor General, but Simla prevailed.

Another glance at the map will show the reader that the Almora Mission has been putting forth its branches, like a tree planted by the rivers of water, so that if we draw lines from the mother church in the capital town to all the village stations dotted over the district the comparison will appear not inappropriate. We trust it represents "a tree of God's planting." The highest bough will be represented by Milam, at the top of the map, a hundred miles to the north

district over which it works, however, contains about half a million souls. As we ascend the hill to the ridge along which the town stands, we pass on our right hand the park-like enclosure of the Leper Asylum, with its tiny chapel and belfry, and neat rows of white cottages peeping out of noble deodar and eucalyptus trees. (What would Bishop Heber have said to this?)

Another mile or so of steep climbing brings us to the European quarter, with its bungalows scattered about the hill, then to the Fort and lines of the Gurkha regiment, and



PREPARING BREAKFAST ON THE ROAD.

of Almora, and where Christian work of the deepest interest is being carried on among the far-off Bhotias, with the hope of one day carrying the Gospel into Tibet. Our Bhotia district, where these nomadic people are to be met with as they go up and down in their trading operations with Tibet, includes the valley of the Gori Ganja, from Tejam, in the south, to Milam, northwards—a stretch of about fifty miles.

Taking the town of Almora, we find that, considering the size of the place (scarcely 8,000 inhabitants), there is a large variety of institutions in connection with the mission. The

entrance of the mile-long bazaar, with its narrow, single street along the hill-top, paved with the solid rock. At the southern end of the bazaar stands our little mission chapel, formerly the centre of the Christian community, but now devoted only to English services for the European residents, the mission having travelled to the further end of the hill to find more scope and breathing-room. Some two-thirds of the way through this long street the houses widen apart and we see the pillared front of the Ramsay College, with its massive main building and side wings,

occupying the most central position in the town, and remaining the only monument in Almora to the memory of the great and good man to whom the mission owes so much, and who was the father of his people in the province he ruled so long and benevolently. Half a mile further is the mission compound, with its variety of buildings, missionaries' bungalows, girls' school, orphanages for boys and girls, women's hospital and women's home, boys' boarding-houses, &c.; and on the crowning knoll above, the handsome new Budden Memorial Church, being built by subscription, growing into stately form.

We are glad and thankful to think of the growth of the London Mission in Kumaon during the past half century. We realise that it is but little compared with what might be done by greater and more consecrated effort, and we pray that it may be only the beginning of what, by God's blessing, shall in future years be the spread of His Kingdom among these mountains. We have a text that is often in our minds and upon our lips at Almora—it seems so apt: "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon. His Name shall endure for ever: His Name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed."



INDIA.—Mr. J. E. Dennison, of Nagercail, passed the last B.A. examination at Madras.

MADAGASCAR.—The Rev. J. Sharman is mourning the loss of his mother, who died at Sheffield. Although in very feeble health, she had done practically the work of a city missionary, and some idea of the character of that work may be gathered from the fact that she was borne to her last resting-place by two policemen, two railwaymen, two post-office employes, a tram-man, and a cabman. These were the class of men she lived and laboured for, and she won hundreds of them for Christ, not by public addresses (for she was too nervous to do that), but by individual talks and house visits, and the inauguration of Bible classes and religious services at hours and places convenient for them.

SOUTH SEAS.—Professor and Mrs. David, who spent some months on the Island of Funafuti, while the work of the coral boring expedition was being carried on, have intimated to Mr. T. Pratt, the Society's financial agent in Sydney, their wish to present a communion table and chair to the church at Funafuti, as an evidence of their great interest in the Mission on the island.

SCHOOL FOR MISSIONARIES' DAUGHTERS, WALTHAMSTON HALL, SEVENOAKS.

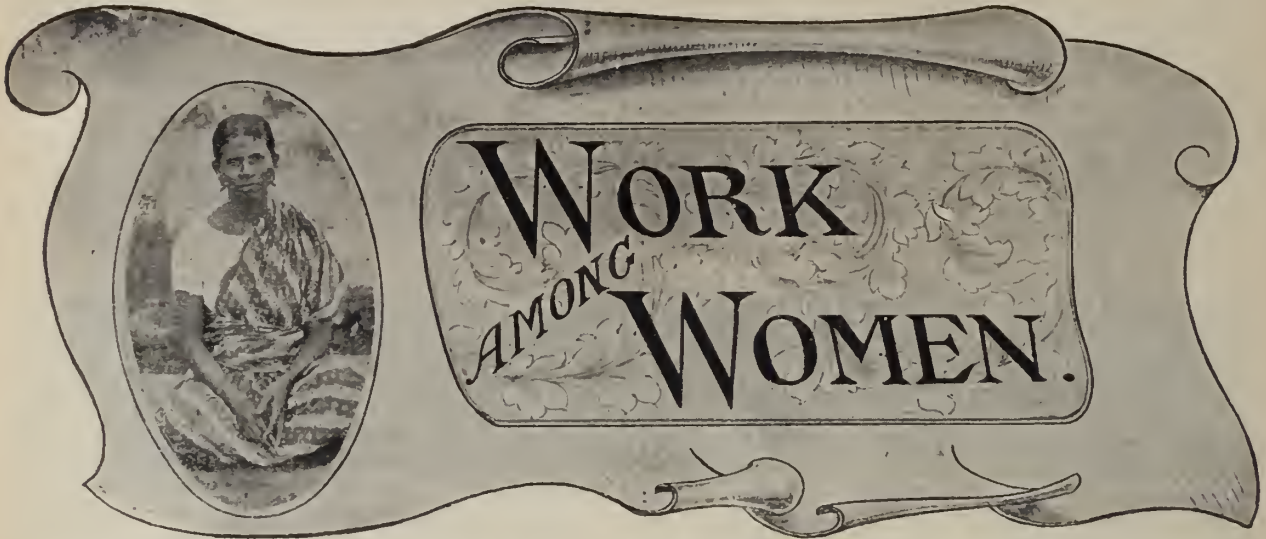
LIST OF SUCCESSFUL CANDIDATES.

THE Cambridge Local Examinations.—Seniors—Class II.: D. Price, Blackheath (distinguished in English). Satisfied the Examiners: L. Brown, South Africa; D. B. Evans, Assam; E. I. Sibree, Madagascar; A. E. Thomson, South India; E. A. Williams, Cardiff. Juniors—Class I., Divi-iou I.: E. C. Cousins, Madagascar (distinguished in Religious Knowledge, English, and French); J. A. Haberlet, India (distinguished in Religious Knowledge and English). Class II.: E. S. Emlyn, South India (distinguished in Religious Knowledge and English); W. M. Hacker, South India (distinguished in Religious Knowledge); M. H. Hacker, South India (distinguished in Religious Knowledge). Class III.: E. E. Helm, South Africa; G. E. Hutchinson, South India. Satisfied the Examiners: L. E. Hockett, Madagascar; B. Jordan, India; F. H. Wookey, South Africa (distinguished in Religious Knowledge). Students between sixteen and eighteen who have satisfied the Examiners: W. Bulloch, North India; L. C. Lawes, South Seas; A. L. C. Wills, China. Preliminary—Class I.: A. L. Brown, South Africa (distinguished in Religious Knowledge, Arithmetic, and English). Class II.: D. I. Houlder, Madagascar (distinguished in English). Class III.: A. H. Brown, South Africa (distinguished in English); D. Southill, China (distinguished in Religious Knowledge and English). Satisfied the Examiners: J. M. Baron, Madagascar; E. M. Lawes, South Seas (distinguished in English); A. L. Vaughan, India (distinguished in English). Students above fourteen who have satisfied the Examiners: M. I. Dann, India; C. M. Grenfell, Africa; A. G. Jones, India; D. E. Newell, South Seas; F. A. Noble, Jamaica; E. E. Pratt, Jamaica; M. D. Rees, China; A. M. Slater, India; A. M. Vaughan, India.

SCHOOL FOR THE SONS OF MISSIONARIES, BLACKHEATH, S.E.

LIST OF SUCCESSFUL CANDIDATES.

THE London University Matriculation Examination, January, 1898.—Second Class: F. H. Pearse (17 years of age).
Cambridge University Junior Local Examination, December, 1897.—Second Class Honours: J. M. Marriott, R. Knowles, T. C. Brown, E. Rowlands, L. J. Williamson. Third Class Honours: J. A. Hadfield, A. C. Bryson, R. R. Summers. Also passed: J. E. Stephenson, H. Brown, T. E. Pearce, P. E. Williams.
College of Preceptors Examination, December, 1897.—Second Class, Third Division: H. W. Pratt.
Cambridge University Preliminary Examination, December, 1897.—First Class Honours: A. B. Griffiths (distinguished in Latin, Euclid, and English). W. G. Elliston (distinguished in Euclid and Geography), E. L. Rowlands, R. E. F. Pill. Second Class Honours: G. G. James, W. F. Rowlands. Also passed: A. E. Hockett,* F. G. Wookey, C. S. Turner,* T. W. Hockett, H. W. Thomas, W. S. Dann, F. F. Pike,* H. J. H. Sibree, H. W. Stephenson, H. G. Thomas. (*Above 14 years of age.)



MEDICAL MISSION WORK IN AMOY.

BY MISS ETHEL TRIBE, M.D.

MY work amongst the women and children of Amoy is very largely out-patient work. Perhaps I should hardly say "of Amoy," for quite a number come by water from other islands, or from villages on the mainland. Three times a week the hospital dispensary is open, and the average attendance is about sixty or seventy, but if the tide suits the number is likely to be increased by boat-loads of these country people, who make up quite large parties to come; frequently a patient will return bringing a following of relations and neighbours. Whilst they are waiting to see the doctor they are taught, very simply, by one or another of our lady missionaries, often helped by a Bible-woman. It is difficult to keep them still or attentive, for they are not like us, used to meetings, and see no reason why they should not talk to one another in a loud voice if anything occurs to them to say, and they get up and walk in and out of the room; yet we know of real good that has been done amongst them during these last few months, and believe in much more which we cannot see. The hospital is chiefly given up to men, but I have two wards for the women and children. Of the two hundred or more whom we see each week we can only know the stories of a few, and they are mostly sad enough. I will try to tell you a little about some of them.

Here is a woman who looks quite old, but is only sixty; her name is Fear, and she comes complaining that everything looks blurred, and says her sight is growing worse. We soon find she has double cataract, but that her eyes are not yet quite ready for operation. She comes week after week, and listens with great interest to the teaching of the missionaries, for this is the first she has heard of Christianity.

She is very anxious for us to "cut" her eyes, as she calls it, for she has no husband or son, and the relations she lives with say she is of no use and threaten to sell her; so after a time, though we fear she will never have very good vision, we take her in and remove the cataract from the eye which is quite blind, and she is very delighted because, directly the operation is complete, she can see with it. As soon as she is well enough she begins to come to church, though her relations persecute her a good deal. She is still attending the hospital waiting to have the other eye operated on.

Here is a little girl called Temple Flower, suffering from epilepsy; she is evidently badly treated, as one can see from the way in which she shrinks when the big, rough youth who brings her speaks to her. The people she lives with have bought her, and mean her to be the wife of one of the sons of the house when she is a little older. Under treatment she improves a good deal, but we think the outlook for her is sad, for it is not likely she can be cured, and the Chinese have no pity for epileptics; later on they will probably sell her into great unhappiness. We tried to buy her, but they were unwilling, and never sent her to the hospital again.

Another patient is a Mandarin's second wife, and she is suffering from inflammation of the eyes. This is soon cured, and she is much interested in the Gospel teaching, and asks to be visited at her home; she learns to read some of our hymns, and we have great hopes of her. By-and-bye we find she is an opium smoker; she says she is anxious to give it up, but thinks this can be done gradually. When she understands the only way is to break off the habit at once, she seems to get frightened, and never comes to the hospital again. When the missionary went to find her she had moved from the house, and was quite lost sight of.

One woman I specially remember. Her name is Waterlily, and she was led to the hospital by a neighbour, being quite blind through acute inflammation of the eyes; she came regularly and was entirely cured. She was interested in what she heard of the Gospel from the very first, and seemed to take it in and believe it like a little child; she told us we had cured her heart as well as her eyes. She is not very happily situated, being the first wife of a man who has married again and cares nothing about her; she began to come to church as soon as she was able, and asked us to go to her house to teach the others. Now for some months she has been in the Women's School, learning to read the Bible for herself, and receiving much fuller Christian teaching.

But all my work is not in the hospital; occasionally I am asked to visit in their homes those who cannot come out. One day I was taken in a sedan chair through many winding, narrow streets to a Buddhist convent, to see one of the young nuns. There was the temple with its great gilt Buddha, and smaller figures of some of his disciples; round one of the court-yards were the nuns' cells, and we were surprised to find how clean everything was, quite unlike most of the temples and their precincts. There were women and girls of all ages, from quite little children who were being brought up to be nuns, up to the energetic head who received us; they all had shaven heads and wore special, curious, dark-blue caps. These women perform every part of the temple service, for no men are supposed to be admitted; yet these convents are said to be nests of immorality. Our guide tried to explain to us that we belonged to the "Jesus Church," and these were Buddhists, but it did not at all matter which you were, to which remark we of course took exception. My patient had nothing very much the matter with her, so I just gave her a few directions and wrote a prescription. We were taken into the guest-room in which were some smaller idols, together with bells, gongs, incense dishes, and candles, all evidently used in their services. Here we were invited to sit, and were offered a smoke out of one of their curious water-pipes; this, of course, we refused, but stayed for a little while and drank tea, surrounded by many of the inmates to whom we were very interesting; then we set off again in our chairs.

And so I might go on telling of one and another. Many of the women have such sorrowful stories, and we often feel sad to think we can do so little to help them, but are glad that all have at least an opportunity of hearing something of the Gospel. It is surprising to us to find how slight the faith of most of them is in the power of their idols, and how soon they are ready to admit that the idols cannot help them, and to own how good the Christian "teaching" is. And it is a most wonderful thing to see how strong and splendid is the faith of some of these women—women who seem weak and helpless, who know hardly anything of the Bible, yet who have heard the story of Christ and His love,

and have taken it right into their hearts, and will bear beatings, and hunger, and manifold persecution, rather than give Him up. It is a glad and wonderful thing to see, because it is so evidently the work, not of man, but of God's Holy Spirit.

THE WOMEN'S HOSPITAL AT HANKOW.

BY MRS. ARNOLD FOSTER.

SO the Margaret Hospital is being enlarged! Now that we have two qualified lady doctors in Hankow, that is quite necessary, for, though a very nice, compact little building, it was far too small for the work carried on there. I wish the readers of the CHRONICLE could pay it a visit.

The dispensary waiting-room is often quite full. Forty or fifty women and children gather there, and it is one of the best opportunities of reaching the heathen that we could possibly have.

A Bible-woman sits there for some hours, receiving the patients as they come in, and talking to them, except when Mrs. Bonsey, myself, or some other member of the Mission is there to do so. She is a good woman, widow of a preacher, Mr. Wei, who died some six or seven years ago. She talks simply and nicely to the women—better I think, than the Bible-woman who preceded her, and whose superannuation some years ago was rather a relief to me.

She was very fond of using illustrations, which did not always commend themselves to me. For instance, she would give a graphic account of the Creation, and then say: "God made man of the dust of the earth. You can see it is true, for every time you rub your hand some dirt comes off"!

She would then tell about the creation of Eve, adding: "And that is why men have a rib less than women; foreign doctors, who know all about anatomy, tells us so"!

She was remarkably fond, too, of beginning her Gospel talk with the doctrine of the Trinity, which she thought the women ought to take in very easily.

Mrs. Wei, though not such a capable woman in some ways, yet talks more suitably, and her manners are quieter and more polite, so that some of the in-patients, whom she often visits, get very fond of her, and listen to anything that she has to say as she sits by the side of their beds.

I began to take my part in this work in 1882, when Mrs. John went to England. In those days it was very rare to find a patient who had ever even heard the name of Jesus, but now there are generally two or three present who have been to the hospital before, or who have some friend or relation who is a Christian, and who, therefore, know something about it.

When I enter the dispensary there is often a terrified howl from some little girl, who has come in from the country, and has never seen a foreigner before. Of course, I tell her not to be afraid, and some woman usually explains,

"She thinks you are going to take out her eyes," and then they all laugh.

Chinese mothers often frighten their naughty children with the threat that foreign devils will come and take out their eyes; and it is not only children who believe this. Last spring a Christian woman was telling me of her heathen mother-in-law in the country, and of how she wished she could get her to come to Hankow to "hear the doctrine," but added, "She is afraid to do so; she believes the foreigners would take out her eyes." I asked her: "Did you ever believe that foreigners did such things?" She smiled awkwardly, and said: "Yes, before I came to Hankow I did. In the country everybody says they do."

So it is no wonder that the poor little girls often cry at the sight of us.

Sometimes their mothers want to go down on their knees and knock their heads on the dispensary floor, to beseech me to cure them. They say they have heard of my great fame in their distant country home, and so they have come many miles on a wheelbarrow that I may cure them.

It takes a good deal of explanation before they will believe that I am not the doctor, but at last I get them to sit down quietly to listen to the Gospel message. It might sound strange to English ears to hear me begin as I often do, "Have you eaten your rice?" But it is the easiest way of getting their attention and of leading their thoughts to the great God who sends sun and rain, causing the rice and corn to grow that we may be fed.

Very simply we have to talk, with many questions, as if they were tiny children, for they are quite unaccustomed to listening to sermons or discourses of any kind, and it is not easy to get new ideas into their heads.

But I think we have all learnt never to go forth to this work without earnest prayer that God, who knows how dark their hearts are, will open and enlighten them, as well as that He will give us just the right message for them.

It is wonderful sometimes how some old woman will take in the Gospel story, nodding her white head as she listens, and repeating to some slower neighbour the good news she has just heard: "Yes, we are sinners, but Jesus, the Son of God, has no sin. He died to atone for our sin. This is the way in which we can be forgiven."

Of course, our questions often show us how completely we have failed in making our message understood by the women. When we have been talking for some time, it is disheartening to get such answers as the following:—

"Whom have I been telling you to worship?" "Heaven, earth, and our ancestors."

"How can we get forgiveness for our sins?" "By being vegetarians."

"Who is Jesus?" "That I don't know."

While the questions that are put to us in the middle of our discourse rather lead us away from its subject: "How old are you?" "How many children have you?" "Did

you make your own dress?" "How much did it cost?" "Why don't you wear earrings?" and many more of the same sort.

But I am thankful to say, that we do not have nearly so many interruptions now as we did some years ago. Old patients often come again, and they tell the new-comers that they must be quiet and listen, and when they have paid several visits they get a fair, elementary knowledge of Christian truth.

Of course the in-patients learn more. The matron, though rather ignorant herself, teaches them what she can, and the Bible-woman frequently pays them visits. Mrs. Gillison has lately had a short prayer printed, which many of them learn to repeat, and they have daily prayers in the hospital.

Five women who had learnt the truth while in-patients at the Margaret Hospital were baptized last year, and many more, I am sure, have had their hearts touched by what they have learnt there.

In December Miss Cousins brilliantly passed her first year's examination in Chinese; she has now taken over the charge of the hospital. May I ask for the prayers of all who read this that the work there may be greatly blessed, and the workers kept in health and strength through the coming summer?

—CH—

A YEAR OF BEGINNINGS.

BY MISS A. L. COUSINS, M.D.

THE year 1897 was to me a year of beginnings, and on the 1st of January last year, my mind was bent on different work from that now before me. My sole thought almost was to learn Chinese, and day in and day out we new arrivals would sit with our respective teachers grinding, grinding. The work, fortunately, has its amusing side, and often enough you could have heard us having a good laugh at our performances and mistakes.

The Chinese themselves often laugh most heartily at my remarks, because, while quite in my best Chinese, they hardly recognise them as such, and wonder what the meaning is. My dispensary patients especially seem to find my remarks a subject for amusement. Still, there is nothing like keeping on talking, and they do not laugh as much now as they did six months ago.

This year, then, has been a year of persistent study and endeavour to lay a foundation for further study of Chinese. It is to me a matter of great thankfulness that God has kept both of us ladies in Hankow well and strong enough to find our work a pleasure, rather than a burden.

Another matter of satisfaction to us is that, in spite of many interruptions and drawbacks, the hospital has this year had more in-patients than ever before. Mrs. Gillison is well known and beloved all over the district, and a good



A CHINESE HOSPITAL WARD.

many of the patients who come ask for her, and, indeed, though she has given up the nominal charge, yet I must say that, during these autumn months, Mrs. Gillison has been quite as much in the work as I have myself. She has again and again come with me to see cases, and all difficult operations we have done together. Both she and Dr. Gillison have been most kind and helpful to me, giving me every encouragement; and this year they have done almost all the hospital work, in order that I might have more time and opportunity for the language.

In view of the increase in our number of patients, and because the present operation-room was far too small, the Committee determined to ask the Board to allow the addition of an upper storey to the Margaret Hospital. The reply has not yet come; but, since the thing was urgent, and our best time for building is in the autumn, and feeling sure the Directors would not object to such a small outlay, the work was begun.

It has been a matter of deep joy to me to see such an improvement during this first year. It will not be sufficient permanently, I am sure; but for some four or five years, or, perhaps, till my furlough, I think it will be enough. As the Chinese women find out the advantages of hospital-nursing to their home-nursing, they will come in greater numbers.

This leads me to another point—viz., “the nursing staff.” The Committee, after a good deal of thought, determined to let me have two girls to train as dispensers, nurses, &c. We have hit on two such nice Christian girls, Misses Wei and Teng. I hope to get them a kind of uniform, native style, and think perhaps green and yellow would suit their work and position as well as anything; and, of course, white aprons would be in evidence.

Perhaps the best thing of all about the business is this: there has been a growing feeling, both among church members and those outside, that foot-binding is useless and brutal. It has arisen from the Chinese themselves, and just now feeling is rather high about it, and the missionaries are naturally doing all they can by word and deed to help forward this work. Dr. John and others of our leaders feel most strongly about it, so we have made it a rule that none but women with unbound feet shall be employed at the Margaret. This was only made a rule last Friday, at committee.

A few minutes after the meeting I was talking to a lady, who is preparing some six girls for baptism, about this, and she told me that both Miss Teng and Miss Wei had voluntarily begun to unbind. It is a real subject of thanksgiving, because they are both young and good looking, with very tiny feet, which are their pride and their hope of being well married.

The old matron, too, a day or two before, had shown me her big feet with glee. They were not really big, but quite as straight and natural as my own.

BACK TO WORK.

BY MRS. MORRIS THOMAS, OF VIZAGAPATAM.

I HAVE resumed charge of the work I had before my return to England. We have just built a fine school-room for the girls, and it was opened last week. I have three Bible-women, all of whom are supported by friends in England. I have lately accompanied them to several of the native houses, and it has been most encouraging to find how many heathen women delight in committing Bible texts to memory. They tell us they have given up the worship of idols, and that they love Jesus and pray to Him, but they have not come out openly. Several cases of special interest have come under my notice since my return, but I will now only mention one of them. The woman's name is Ammurda. She was a pupil of ours twelve years ago, before she had gone to live with her husband. Her mother's house was quite near to our school, so we frequently visited her and were always warmly welcomed. She was then reading “Peep of Day,” and when reading of the death of Christ she seemed quite affected, and I asked her, “Do you love Jesus?” and she said, “Yes, I do.” I was told that she frequently gathered her family round her in the evenings and read to them. Just about that time I left for England, and was away more than three years. On my return I inquired about Ammurda, but was told she had gone to her mother-in-law's house, in quite another part of the town, and I could not get anyone to show me her house. Now and again I heard she visited the hospital for treatment. The lady in charge of the Women's Hospital is a very devoted Christian, and a great friend and helper of ours. She told me that Ammurda had been asking about me, so I tried to meet her at the hospital, but failed. It was not till my return from England this time that I was permitted to see her. One of my Bible-women came and told me that she visited Ammurda and would show me the house. I was delighted to go, and so was Ammurda to see me after all these years, and she declares it still that she “loves Jesus.” She repeated text after text of Scripture and other religious pieces from other books for about an hour, and she answered all the questions from the first Catechism quite correctly. She appeared to me to possess far more religious knowledge than the majority of our Christian women, though they attend our services regularly. Her husband is a goldsmith, and both he and his mother are quite favourable to Christianity, though why they do not come out I do not know.

THE striking decrease of the population in the Congo region is noticed by all the missionary reports from that quarter. In some cases it has decreased as much as half. Many causes are assigned for this decrease, one of them being the ravages of the sleeping sickness. It is satisfactory to hear that among the Christian blacks the rate of mortality is lower, and that of births higher, than among the heathen.—*Allgemeine Missionszeitchrift.*

MISSION WORK IN FUNAFUTI.*

"AND so you are coming back in a mission ship! Poor you, I'm sorry for you!" "Many thanks," I replied with a grin; "I'm just a trifle sorry for the missionaries, too,"—this with an appreciative sense of my own shortcomings from the orthodox Christian's point of view.

Then into my mind came the question, How is it that so many people speak slightly of missionaries? Sailors, traders, novelists, all sneer, or make definite charges against them. My spirits rise. Darwin's coral theory has no direct interest to me. I shall be bored at Funafuti as much as the atoll will be, unless I can find something congenial to do. I like the people, and their manners and customs, and I shall now have a chance of studying the biological specimen called "missionary" in his own *habitat*. This will save me from boredom. First of all, What are the charges? The general one is that missionaries are humbugs. Well, we are all humbugs, more or less, but perhaps these people are greater humbugs than their neighbours—very reprehensible of them, if so! Then I am told they lead an idle life, have the most luxurious houses and handsome salaries; they lord it over the natives, and keep boats and staffs of servants on a much grander style than Colonial Governors can afford. Anyhow, these are definite charges, and one can surely find out if they are true.

At the end of the first week in Funafuti, I have the following notes about the mission work on that island: Good church, large, airy, well built; native teacher's hut the best hut in the village; native teacher presses natives into his service to cook, and nurse his baby, in return for which he feeds them and makes them presents; school meets at irregular intervals, apparently when native teacher doesn't feel too lazy; this man smokes and eats, and tries to read English, goes through school and services in a perfunctory manner, also fancies himself a good deal, gets abundance of food given him by the natives, and £10 a year also subscribed by the islanders, who number about 270; school children read and write well, but are very poor in arithmetic and needlework; children not allowed to wear natural flowers in school or church, though gaudy artificial ones pass muster; king and sub-chief seem to be afraid of the native teacher, disapprove of his idleness and greed, but dare not tell him so; native teacher has supply of medicines given him by the London Missionary Society, but never uses them, begs our medicine instead; church and school-house not well kept, communion vessels dirty and broken; trader not actually opposed to the mission, his children attend church, some are members, and one holds

* A paper contributed to the *Australian Christian World* by Mrs. David, who accompanied her husband, Professor David, of the University, Sydney, on the Scientific Expedition which recently visited the Ellice Group, South Pacific, and returned to Sydney in the *John Williams*.

office, but he doesn't like the present native teacher, so must get other people's ideas about the gentleman and watch him myself; native teacher bathes in the common bathing pool for men, which is a loathsome hole, and the source of many of the vile skin diseases with which the natives are troubled, therefore evidently ignorant of sanitary laws, and not likely to be of use to the natives in that way. Can there be clean souls and dirty bodies?

So much for the first week's observations. At the end of three months I have not changed my opinion about this particular teacher, but I have collected other information. For instance, the trader tells me that the last two native teachers were real good men, who worked hard in their taro gardens, taught the school well and regularly, preached good sermons, visited the sick, looked after the people well, and set them a good example. Here, then, was the key to the puzzle that had been perplexing me. I had watched the natives closely; they were most reverent in church, they never missed the services, they always had evening prayers in their own huts, they were ready in earnest generally about their religion, they subscribed both money and mats when they were asked, there was never a brawl or quarrel in their village during our stay there, the people were always happy and jolly, contented, and full of fun. They love their children now, though they murdered them wholesale twenty-five years ago. There was no sexual immorality in the place (and there was no sexual morality twenty-five years ago), no drunkenness, and absolutely no theft. In fact, I could not help thinking as I saw the humble lives of the king, sub-chief, and all the subjects, here is an almost ideal community with primitive Christianity in its most attractive and convincing form; we may well droop our "civilised" heads and say these people teach us indeed. They are dirty, yes, horribly dirty, but they would be clean if they had been taught the importance of cleanliness, and remember they have only had native teachers, whose ignorance in some matters is only matched by their misguided zeal in others. After all, we judge of the work by the GENERAL results, and these are undoubtedly good beyond the wildest expectations of the most fervent mission worker.

I also noticed that contact with the sort of white man the natives generally meet is likely to do harm very soon, and spoil this little paradise. White men teach by their example to drive hard bargains, to love money, and to be "smart" in business.

Many of the traders are also anxious to undermine the power of the missionary for many reasons, chiefly because the best of them are prejudiced against missions, and have no time to observe carefully so as to correct first impressions; and the worst of them do not like the pretty dusky damsels to be un-get-at-able.

After three months' careful observation of this one little island, I have come to the conclusion that morally and

spiritually these poor native teachers have worked miracles ; they have also secured permanently plenty of food, by teaching the people to cultivate arum roots and bananas, as well as the cocoa-nut, formerly their only food. The faults of the unsuccessful teachers are not crimes ; they are the faults of children suddenly released from restraint ; and I am sure if an English missionary of tact, education, and real Christ-like humility were put in charge, so as to be able to make frequent visits, and keep a check on the natural idleness and tyranny of the Samoan native teacher, the good work in the Pacific Isles would go on increasing, in spite of the opposition of some traders and sailors. There is no doubt about it that just now is a critical time with missions in the Pacific. Trade is increasing, tourists are longing for strange nooks to visit, able commissioners visit the islands under the British Protectorate, every ship brings sailors who deride the missionary, the natives are wondering who is "the boss,"—missionary, man-of-war captain, or commissioner—and much depends on how they are taught the distinction between the powers of Church and State. The native teachers deliberately tell the commissioner that they know no law except the law of the English missionary, and then when the law of the English missionary doesn't agree with the private wishes of the native teacher, he threatens to tell the commissioner. Here is the wiliness of the—savage I was going to say—but substitute instead, the wiliness of unregenerate humanity cropping up again after years of repression. An English missionary of the very best sort—Christian, man of the world and scholar combined—is needed in charge of each of these remote groups. It is for the supporters of missionary work to say whether it is worth the extra expenditure.

It was with regret that I said good-bye to the people of Funafuti, and I could not help wishing when I said farewell to them that this wonderfully pure religion among them might continue, in spite of the inroads of so-called civilisation.

After leaving Funafuti I had a more limited opportunity of observing the English missionary and his wife. Those whom I met were exactly like other men and women ; I could not discover that they were greater humbugs than the rest of us, but I did discover that they were hospitable, kind-hearted, and honest in their work. The luxurious living one hears about is a story probably arising from the fact that the missionaries' wives are anxious to provide the best meal they can for their rare visitors, and they like to show that they can keep house well even under great difficulties. I, as a woman, understood and admired the zeal of the housewife who managed to have pretty refined surroundings in her distant exile, who slipped out to the kitchen and superintended the dressing of a fowl and made the puddings, and then rushed into the dining-room to re-arrange the table, and at the same time kept her pretty print dress clean, and her face and voice bright and cheery wherewith to

charm her visitors. As to the missionaries' salaries, any sceptic can apply to the Society for exact statements on the subject. The salaries are not likely to decoy greedy people to live in a perennial vapour bath away from friends and relations, and, worst of all, away from their children. Yes, these men and women give up their children, whose health and education would suffer by long residence in these islands. Perhaps cynical critics have never had to part with a favourite child, and so can't appreciate the sacrifice.

The mission houses are well built, cool, and airy, but there is no suggestion of the gorgeous palace about them. In that climate, if the mission house were not cool and airy, the missionaries would die, and the Society would be at greater expense in having to fill vacancies more often. In that climate, also, people who are not well fed suffer in health even more than they would do in a temperate climate, and I should say that, from a business-like view of the question, missionaries should not live on salt junk and damper, but on the very best tinned foods that can be purchased. After all, do we superior critics think tinned foods great luxuries ?

As to the staff of servants kept by the missionaries, it is true as regards numbers, for each missionary has a houseful of hungry, lazy, incompetent natives, who are being trained, as far as possible, in habits of cleanliness and industry, and are being educated at the same time, because from their ranks many of the native teachers are chosen. I would rather have one good English general servant than twenty of your raw South Sea Island natives, and so would the missionaries' wives. The Islanders are excellent boatmen, and it is a pretty sight to see them in clean uniform rowing the mission boat to the mission ship, with the missionary looking like a nabob in the stern. Is this swagger boat a necessity ? Well, there are strong winds and currents, great dangers from reef and surf ; many small boats are blown away, and never heard of again. During our voyage the *John Williams* picked up the remains of a crew that had been blown out of its course over 1,000 miles ; eight people alive out of twenty. If a white missionary had not a powerful boat, and a numerous well-trained crew, he would probably be able to visit one or two of his stations round the coast, and would then cease to be seen ; and just think how much of the subscribers' money would be thus wasted.

In conclusion, I may say that in future I do not mean to believe unkind criticisms on missionaries or traders, unless I have an opportunity of personally testing the truth of such criticisms. The fashionable novelists who write up the islands have to make a story that will take the public, and the public that doesn't subscribe to missionary societies likes to be justified in its doings. There is no doubt that missionaries, being merely human, make mistakes ; that is not wonderful—the wonder lies in the fact that they make so few.

[The Rev. W. E. Goward, our missionary in charge of this island, has since removed the pastor referred to above, for incompetency.—EDITOR.]

OUTWARD BOUND.

A LITTLE party of missionaries, bound for the Samoan Islands, embarked at Tilbury on February 18th, for Australia. Two of them had been working in another mission-field for some years; the remaining three are new recruits.



THE REV. WALTER HOCKETT.

The Rev. Walter and Mrs. Hockett went out to Madagascar in 1889, and were able to do much steady and successful work in the Vonizongo district, until the recent disturbances compelled them to retire. Mr Hockett had the oversight of more than one



MRS. HOCKETT.

hundred churches, and seventy schools, including a High School with eighty boys and a Training Home for girls. Ten native doctors were at work in his district, besides a large number of

native pastors and evangelists. But this work came to an untimely end in 1895, when the mission premises were destroyed, Mr. Hockett's house was burnt down, and all his possessions, including a library of 400 books, were lost. Mr. and Mrs. Hockett's new sphere of work is Apia, where they will find full scope for their many gifts and energies.

Miss Sarah Jolliffe is appointed to the Papauta School for Girls, Apia, as the colleague of Miss Schultze and Miss French. For some years she has been working under the London School Board, and is now sacrificing a very good post to become a missionary. Miss Jolliffe was brought up in the Church of England, and about eight years ago was led to fully consecrate herself to God and His work in the world at a mission conducted by the Rev. W. Haslam. She also owes much to a dear old friend who taught her to pray aloud in her kitchen. Three years later she became a member of the Rev. J. F. B. Tilling's church in the City Road, and threw herself into various kinds of work with a marked degree of success, so much so that her



MISS JOLLIFFE.

minister in recommending her to the London Missionary Society writes: "Our church could hardly make a greater sacrifice than by willingly giving up Miss Jolliffe for other work." For several years she has felt a strong desire to become a missionary, but many and great difficulties were in the way. Little by little these obstacles have been graciously removed, and Miss Jolliffe is now realising her heart's desire.

The Rev. James Wilberforce Sibree is the son of the Rev. James Sibree, of Madagascar, who first went out there under the auspices of the Society in 1863. To the earnest prayers of his parents that their son might give his life up to the same service as they had themselves undertaken, Mr. Sibree attributes this call to be a missionary. All his life he has been surrounded by missionary influences, for, on leaving Madagascar at the age of seven, he was educated at the Blackheath School, and was afterwards connected with the Young Men's Christian Association at Exeter Hall, where he acted as Foreign Missionary

Secretary. From there he went to Cheshunt College, and, on the completion of his theological training, he became assistant



THE REV. J. W. SIBREE.

to the Rev. Guinness Rogers, D.D., at Grafton Square Church, Clapham, until such time as the London Missionary Society should have an opening for him abroad. During the two years that Mr. Sibree held this post he did much faithful service and endeared himself to many. His ardent zeal and enthusiasm for the missionary cause was felt throughout his work, and the Sibree Missionary Band, which the children insisted on naming after their President, is a living memento of its founder. Shortly before leaving England Mr. Sibree married Miss Helps,



MRS. J. W. SIBREE.

of Forest Hill, in whom he will have an able and devoted helper in his new sphere of work at Savaii, Samoa.



THE Juvenile Missionary Society at Patricroft has lately held its annual meeting. About 150 scholars and friends sat down to tea, and the meeting which followed was of a very interesting character and well attended. The Chairman (Rev. J. H. Dingle) and the Superintendent (Mr. McCabe) were attired in Chinese costumes, and were supported by a band of boys and girls arrayed in Indian, Chinese, and Samoan clothes. The report for the year showed that there was a growing interest in the work of the L.M.S., and that the scholars had raised more than £21. Addresses were delivered by Miss Massey, of Fairfield, on China; by Mrs. Marriott, on Samoa; and by Mr. H. B. Spencer, of Manchester, on India, each address being preceded by a series of interesting questions and answers by the children on the platform representing the countries named.

A CORRESPONDENT writes: "Our earliest church missionary secretary had to resign her loved duty to nurse an only sister. Many friends call to see the invalid, and no visitor leaves her bedside without receiving a message of encouragement. She is cheered by these visits of friends, and emphasises her blessings by little love-gifts for absent workers in the foreign field. A bag hangs by her bed which her many visitors help her to fill. When our collector called for the usual subscription, the bag was emptied, and its contents given for foreign missions as a 'Thanksgiving offering.'"

A CONFERENCE of British theological students is to be held at Birmingham on April 12th to 16th. It is a united movement of the Student Volunteer Missionary Union and the British College Christian Union. One of its three objects is "to stimulate missionary enthusiasm among theological students generally." It is expected that 250 student delegates will be present, representing every hall of divinity in the United Kingdom. Among the speakers at the Conference appear the names of the Bishop of Ripon, Dr. Fairbairn, Rev. J. H. Jowett, of Birmingham, Rev. G. H. C. Macgregor, Rev. George Adam Smith, and Rev. Handley Moule.

WEEKLY PRAYER-MEETING.

THE weekly prayer-meeting is held in the Board Room of the Mission House on Thursday from 3 to 4 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

All friends of the Society are earnestly asked to attend when possible.

The following will preside during April:—

April 7th.—The Rev. C. Chambers, Stepney.

„ 14th.—The Rev. G. Cousins.

„ 21st.—The Rev. A. N. Johnson, M.A.

„ 28th.—The Rev. G. Atchison, Woodford Green.

THE LADY PRINCIPAL OF WALTHAMSTOW HALL.

MISS JOHN, the Lady Principal of Walthamstow Hall, the Institution for the Education of the Daughters of Missionaries, at Sevenoaks, is a native of Pembrokeshire. She studied under the direction of her brother, Nathen John, B.A., Headmaster of the County School, Brecon, and was one of the first to take advantage of the opening of the Welsh colleges to women, securing the second scholarship (for mathematics) won by a woman at University College, Aberystwith. Miss John comes of Baptist ancestry, her father and grandfather having both been actively interested in the advancement of Christ's Kingdom. She brings to her arduous



MISS JOHN.

undertaking—in addition to many and varied gifts—a keen sense of its responsibility, and a great desire to maintain and increase the high reputation of the Institution, both as a school and home.

THERE are increasing signs that a time of blessing for missionary work is arising out of the time of trouble from the rinderpest in South Africa. From Omarurn, for example, it is announced that quite a number of places are sending requests for evangelists; and Christians are beginning, of their own impulse, to publish the Gospel up and down the country. One of these voluntary evangelists writes to Missionary Dannert: "I tell you, father, that almost our whole tribe is converted—men, women, and children. There are as many people as trees in the field; they know their Catechism thoroughly; tell me what I am to do with them!"—*Berichte der Rheinischen Missions-Gesellschaft.*



Notice to the CHRONICLE'S "Own Correspondents."—
The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.
Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

WHEN the Sz Chuan Missionary Conference, which was being organised to take place at Chentu in January, 1896, was rendered impossible by the riots of 1895, the hope of gathering a large and representative conference in West China was not relinquished. It is now proposed to hold such a conference at Chung King in January next, and the Rev. A. E. Claxton is acting as secretary to the Committee of Arrangements. The missionaries (numbering 250) of the various societies working in Sz Chuan, Kweichau, and Yünnan, are being invited, and it is anticipated that three-fifths of them will attend. "If," says Mr. Claxton, "we have with us, as we hope, a Bishop of the Methodist Episcopal Church, Mr. and Mrs. Sessions (of the Friends' Foreign Mission Association), Dr. Griffith John, and Mr. Hudson Taylor, M.R.C.S., we shall not lack outstanding venerable apostolic speakers, who can lift our deliberations out of local ruts, and set us in high places of fellowship with the universal Church of Christ."

WRITING with reference to the Walford Hart Memorial College at Tientsin (a view of which was given in our November CHRONICLE), the Rev. Jonathan Lees says it is really a splendid building and a marvel of cheapness. "Fancy getting a building which would not disgrace Cambridge for under £1,000! But it is not complete, and it is an unfurnished shell. There are only eight studies; there is space for twice as many more. We can, at a pinch, put two men in a room, but we shall have fourteen or fifteen next month (February), and in the autumn still more. The place will, I hope, be a veritable ganglion of spiritual and intellectual force for our fast-growing churches. Shall

it not be made fit for the work it ought to do? I fancy there are few places where money could be more fruitfully laid out just now." Mr. Lees adds, on another branch of work: "Dr. Hart has scored another success in the reconstruction and rearrangement of our city chapel, which is now a model evangelistic station. Through the admirable work done by Dr. and Mrs. Hart, and especially of the latter, a new life has been infused into the city church, in which I rejoice much."

INDIA.

MR. R. A. HICKLING adds the following SEQUEL TO THE POISONING OF A GIRL CONVERT. information to his story (printed in the February CHRONICLE) of the murder of the girl, Chondamma, who was poisoned at Chik Ballapur, to prevent her being baptized:—"At the time when I wrote I had given up hopes of anything being done to bring the murderer to justice. Shortly afterwards, however, the Dewan of Mysore visited Chik Ballapur, and I took the opportunity of seeing him about the matter. He gave me an interview that lasted more than half an hour, and talked freely about the murder. He professed to be greatly shocked at it, and said that there ought to be such public indignation in Chik Ballapur as would not rest till it had brought the culprit to book. He agreed immediately, however, with what I said that no one in India acts without an immediate personal advantage in view. I believe that he gave special orders in the matter, for the police seemed once more to make an effort, and within a few days of his visit they informed me that they had got a clue. On December 20th a man, Mariappa, the uncle of Chondamma, who had been suspected from the beginning, was charged before the magistrate with the murder, and on the 23rd was committed to the Sessions. He was brought up again at Bangalore on January 17th, and the trial lasted three days. Needless to say, he escaped through the usual combination of prejudice in the judge, where Christians are concerned, and light-hearted perjury in the witness-box. The judgment is a very perverse affair, and I do not think it unjust to say that the judge must be either incompetent or careless, if he is not prejudiced. Of course, all this has made a very unpleasant state of things in Chik Ballapur. The money-lenders, who organised the murder, are triumphant, and I should think they have never been so powerful. It is a very difficult state of things at present; but may the Lord, in defeat, give victory."

MADAGASCAR.

ON Thursday afternoon, January 13th, RE-UNION OF PROTESTANT MISSIONARIES. an interesting and soul-stirring re-union of Protestant missionaries was held in the house of Monsieur Ducommon. There were thirty-seven of us present, and merely to look into one another's faces gave us a new sense of hope-

fulness and courage. As I looked around on this gathering of Christian workers I seemed to foresee brighter and more hopeful days for Protestant Christianity. Our recent troubles have stirred the hearts of Christian people in France, and have brought us many new workers. Such a band, acting in the spirit of Christian loyalty, and intent only on leading the natives of this land to love and serve the Lord Jesus Christ, cannot fail to exert a powerful influence. "Make Jesus King" is our watchword, and we may be confident that evangelical Christianity will not be allowed to die out in Madagascar. Our service was partly in English and partly in French. Our host, Monsieur Ducommon, who long resided in Sheffield, prayed in English. We sang several French hymns; and as we joined in this service of song I think we all gained a more vivid sense of our oneness in Christ and in His work. Our host told us he had been led to invite us to join in this service by a remark made to him by Mr. Evan Spicer during his recent visit. It is proposed to hold similar meetings once a month, or, perhaps, once in two months. After the religious service, tea and coffee were served by the five daughters of the house, and an opportunity for pleasant social intercourse was given.

W. E. COUSINS.

HAVING lost possession of the College COLLEGE CLASSES UNDER NEW NAMES. buildings at the capital, and the theological and secular departments having been largely distinct from one another since the buildings passed out of the Society's hands, the Directors have agreed to the permanent separation of the two sections. One is now known as the Theological Seminary and the other as the High School for Boys. The Rev. J. Sibree, whose ability as an architect has been of such service to the Mission for many years, has designed a building for the accommodation of the theological students, and its erection is to be proceeded with at once. In the High School the numbers have been trebled since the commencement of the new term, and at the end of January there were about 150 pupils. No less than forty have applied to enter the Boys' Home conducted by Mr. and Mrs. Sharman.

CENTRAL AFRICA.

MR. DRAPER has been putting the CROWDED CONGREGATIONS. mission premises at Urambo into good order in anticipation of the arrival of the Moravian missionaries who are to take up the work. "One thing is certain," says Mr. Draper, "they will have to build a larger place of worship. Last Sunday, although there is splendid ventilation, the place was very stifling. One woman fainted during the service, which is an unusual thing for these people. The place was crammed. I have to get to my place before all the people arrive, or else I should have to straddle over shoulders, forms, &c. Of course it is very cheering to see so many,

and not only that, but I believe the people are more serious also; certainly they enjoy coming to the services. Oh, that Christ may reign in many of their hearts!"

SOUTH SEAS.

A VENERABLE chief of the Falealili district has recently passed away at a ripe old age. He was one of the last, if not the last, of the earliest converts to Christianity won by the Society's first missionaries in Samoa. He was a scholar in the school for boys, conducted by Mr. Buchanan in those early days, and the name of his teacher and friend was often on the lips of the old man. Afisivalu was a familiar figure at the Annual Missionary Festival, and was for many years a speaker at the meeting held in his own division of the district. At the meeting conducted by Mr. Goward, at which Mr. Morley was introduced to his people as Mr. Goward's successor in Falealili, Afisivalu walked up and once more presented his contribution, saying as he did so: "This is my offering for the work of God in heathen lands; probably this will be my last." So it proved, for he died before the next missionary festival came round. He had long desired to see a good, substantial church erected in his own village of Saanapu, and often urged the congregation to commence the work. He did not live to see the fulfilment of that hope, but it was his last thought and prayer. As he felt the approach of the angel whose touch would open for him the gate of life, he called his family together and spoke these words: "I am about to die, and I shall not see the house you are going to build for the worship of God; I wish, therefore, to give my offering for the work before I leave you." He then handed to the pastor of the church two valuable fine Samoan mats, estimated by the Samoan carpenter to be worth about one hundred dollars (£20). "And," adds the pastor who tells the story in the Samoan *Sulu*, "I then asked Afisivalu, 'In whom do you put your trust?' He at once replied with his last breath, 'In Jesus Christ; for He poured out His life an offering for me.'"

THE *Sulu* contains a very touching and interesting account written by a pastor of the death of a girl who, up to the time of her death (November, 1897), was a pupil in the Papauta Girls' School. Her testimony was so sincere and beautiful during her last illness to the faith of her heart that her death has wrought a deep and lasting impression upon many minds. An illustration of this is given in the story which I translate from the *Sulu*. Amongst her relations present was an old woman who had been all her life a Roman Catholic. This woman, seeing Silulu reading her Bible with evident pleasure and interest, begged her to read some words aloud. Upon which a conversation ensued. Said the girl, "Are you not able to read this precious

Book?" "How could I," replied the old woman, "seeing that I was brought up a Catholic." "How sorry I am for you," said the girl. "To think that you do not know this Book, the Word of life, filled with the good words of God, that those who read may live thereby." Then Silulu read from the 102nd and 104th Psalms, and again Jer. iii. 4, the last a specially favourite word with the girl. Then said the old woman, "I have never heard such sweet words before. It is a good Book, indeed." Then, weary with the effort, Silulu said, "Now leave me a little, for I wish to sleep." And seeing her friends were weeping, she aroused herself and said, "Why do you weep? You distress me." One of her relatives asked her, "Who is your Saviour?" Silulu replied, "Jesus is my way to heaven." Then sending farewell to her cousins in Malua, she said to her mother, "This is the day of my happiness." And looking round on those standing near, she said, "May you all be blessed," and leaning her head on her sobbing mother's lap, she slept such sleep as Jesus gives to His loved ones, and so passed away.—Translated from Pastor Tema. J. E. N.

NEW GUINEA.

THE Rev. J. H. Holmes reports the death of Pita, another South Sea teacher. "He has been in our New Guinea Mission about seven years, and during the greater part of that period has worked at Tuaripi.

He was a native of Pukapuka, was trained at our Rarotongan College, and has been a faithful and earnest co-worker with us here in Elema. He was more highly esteemed by his people than most of us are in our respective villages, in saying which I pay him the highest tribute; for the tribes in Elema are not conspicuous for enthusiasm in God's work, neither do they show any very deep regard for His workers. Of Pita, however, it can be truthfully said that he had more than mere regard from his people; they were deeply attached to him, and with us mourn the loss that his death has caused. With young and old he had great influence for good, and by his tact and natural resources has done a work which a more brilliant man in other respects would probably fail to do. During the past two years his work in the church and school has been greatly blessed; to the former have been added men and women who are more than members—they are also inquirers after the truth as it is taught in God's Word; and to the latter we can give the place of honour among our schools in this district. His death makes another gap that will be hard to fill, and at a time when we think we can ill afford to lose one of our number."

"I HAVE," continues Mr. Holmes, "just returned from a visit to my out-stations, and have seen but very little to encourage one. The year began so brightly, every feature of our work looked hopeful, but this visit has shown

up clearly the other side to life and work here, that one has to recognise and seek how, with God's help, to grapple with it. In addition to our stations I have been able to visit four new villages, three of which brought me into touch with the hill tribes, and the fourth, Iare, a very fine village, distant from the mouth of the Purari River about twelve miles I should say. It was an uncomfortable journey, but I felt bound to do it, not so much for the sake of knowing the people as to break down the prejudice of the coast tribes against inland tribes. The Iare people, according to native reports, were awaiting an opportunity to eat me. Because of these rumours my own lads ran away and left me to the mercy of strangers, and, after engaging lads to the number of thirty-seven, in the end I had to get to this particular village alone and as best I could. Well, they did not eat me as you will see, and I found them to be a generous, kind people, from whom my coast friends can learn much in the form of hospitality."

In Memoriam.

THE LATE MRS. GILL.

MRS. GILL, the widow of the Rev. George Gill, late of Burnley, Lancashire, and formerly missionary of the London Missionary Society at Mangaia, South Pacific, died on February 25th, at Blackheath, at the residence of her son-in-law, Stephen M. Osmond, in her eighty-first year.

Thus has passed away, at a ripe old age, one of that devoted band of missionaries whose names were almost household words to an older generation—names such as Williams, Buzacott, Pitman, Powell, Turner, and Nisbet, which recall the enthusiasm and romance of the early days of missionary enterprise in the South Sea Islands. In that band the name of "Gill" holds an honourable place, and in the persons of William, and George, and William Wyatt, one that will not easily be forgotten by the Society at home or by the natives of Rarotonga and Mangaia, among whom they laboured for so many years. Going out to the Islands in the first *John Williams* on its first voyage, in the year 1844, Mrs. Gill must have been almost the last, if not the very last, of that band. She was a true missionary wife. Surviving her husband nearly eighteen years, she has long been the centre of a large circle of her children and friends devoted to the interests of the dear old Missionary Society, towards whose work and support she gave to the last her loyal and enthusiastic aid.

The daughter of the late John Trego, of Coleman Street, City, and Enfield, her early life was spent in London, in every circumstance of ease and comfort, but her Christian zeal, aroused under the loving ministry of the Rev. Henry Towuley, and fostered by the wise care of Dr. Tidman at

Barbican Chapel, determined her choice and lot as the wife of a missionary to the heathen.

Of late years she had been a great sufferer from rheumatism, but she bore her sufferings with a rare hopefulness and a brave cheerfulness, which, however, did not surprise those who knew how often her medical knowledge and sympathetic skill had brought healing and hope to others during a long life of unselfish activity and beneficent ministry.

Her body was laid to rest on March 2nd at the Nunhead Cemetery. The funeral services were taken by the Rev.



THE LATE MRS. GILL.

J. Morlais Jones, of Lewisham, the Rev. George Cousins, and the Rev. R. Fotheringham, of Blackheath; and though followed by many sorrowing relatives and friends, it was felt by all that, in the memory of such a life and death as hers, there was, indeed, "no room for regrets, but only for great thanksgivings."

A. T. G.

READY to go, ready to wait,
Ready a gap to fill,
Ready for service small or great,
Ready to do His will.

OPENING OF A COUNTRY STATION CHAPEL

By THE REV. H. J. STEVENS, OF CANTON.

TTSUNG FA is a country station fifty-four miles north-east of Canton. It is reached by boat up the shallow winding river, or by chair overland in a single day's journey. It was chosen by Dr. Chalmers as a field of labour as far back as 1874. During these twenty-three years there has been a good deal of seed-sowing and not much reaping. But, for the most part, those who have entered the Church have proved themselves faithful followers

from the time we purchased the plot of ground to the completion of the building, there was no opposition or disturbance whatever, though there were threats, as a matter of course. We just took this step as a precaution, for in China it is especially true that "prevention is better than cure." In the afternoon we had a business meeting, to consider the possibility of renting a small house in the Kai Han Market, from which place we have lately moved to the city, and we spent a very profitable time. We had a feast, which is an indispensable adjunct on all such



NEW CHAPEL AT TSUNG FA.

of the Master. We have lately had the joy of erecting a new brick chapel in the prefectural city. This substantial and well-ventilated little edifice I opened on Sunday, December 19th, and, at the morning service, we had the chapel crowded; for the members of the American Baptist Church, across the river, came over in a body to unite with us in a service of thanksgiving. The official, at our request, kindly sent two soldiers to sit outside the chapel door all day, and he also gave us a proclamation to post up in the street. Not that we had any particular reason to fear, for,

occasions in China, and which was subscribed for by the members themselves. Among the guests were three of the resident gentry, which evidences the fact that, in some places at least, a spirit of toleration is abroad. The happy and eventful day closed with a service at 8 p.m., when the secretary of the Book-lending Society, Mr. Sō, preached a beautiful sermon from the text: "And they shall be all taught of God." The site and new building altogether cost £110, to which the Tsung Fa brethren have subscribed most generously, and it has been opened free of debt.



THE sad news of the death of Dr. Roby Fletcher at Bandawe, Nyassaland, has come by telegraph. He died on February 18th, at the early age of thirty-two. Only last August Dr. Fletcher left Edinburgh, with two nurses from the Glasgow Infirmary, in the service of the Livingstonia Mission, as he had volunteered at once, when no one else was ready, to relieve Dr. Prentice whose furlough was due. Dr. Fletcher was the son of the late Rev. Roby Fletcher, of Adelaide.

It will be remembered that when the Pandita Ramabai opened her home for child widows in Poona, India, the work was purely philanthropic, and in no sense missionary. Though herself a professed Christian, she expressly disclaimed any purpose to proselyte the inmates of her institution, which has grown so much that a second one has been opened at Khedgaon. But in both these Homes a remarkable revival has taken place. At Poona no less than 116 women and child widows have been baptized, and in the other institution 108 have enrolled themselves as Christians.—*The Missionary Herald*.

MISS CODRINGTON, who nearly lost her life in the massacre of the Kucheng missionaries, has returned to her old work, and received a touching welcome from the native converts. Referring to the interest, aroused and the growing needs of the work, she writes: "It seems almost impossible not to do too much. Oh, do send us help in every way you can—by prayer especially; and if only more would come! The harvest is spoiling for want of reapers. Do remember that the gaps in Kucheng have not been filled.—*Regions Beyond*."

A VERY interesting Conference of the North Lutheran churches was held last August in Stockholm, and is reported at length in the *Allgemeine Missionszeitschrift* for January. This Conference is confined to the Scandinavian churches, and meets every three or four years. The most important subject discussed was: "The Recent Anglo-American Idea of Missions," by which was meant the watchword of the Students' Volunteer Union: "the evangelisation of the world in this generation." Far more thoughtful attention is being paid to this cry among missionary circles on the Continent than in England. One party in the Conference condemned the Anglo-American movement as wanting in the sense of organic and historic development; repentance, faith, and spiritual life cannot be arranged like a railway. It is profitable for a Church to wait for the coming of the Lord, but to prepare for the end of the world in the American manner is a dangerous enthusiasm. The other party thought that the older missionary societies needed more life and warmth. Criticism of a movement is easy, but there is much to criticise in the old societies as well. What seems impossible may yet happen. Thirty years ago such a development of missionary life as exists at present in Denmark must have seemed impossible; and yet how much there is still to do in Denmark. God's Spirit has

gone forward, and we must go forward, with God's help. Better a little enthusiasm than slothfulness and death. The Conference did not attempt to solve the question, but presented it to the consideration of the various missionary societies represented as a subject of great importance for the future of missions.

At Thaba-Bossion, in Lessouto-land, an interesting religious awakening appears to be taking place. "Only six months ago," writes Mlle. Cochet, "the people would have expelled us with joy, on account of the rinderpest; now they seek for us; they come eagerly to the services, and the church, which was considered one of the largest among the Lessouto, is too small. I have never seen such a hunger and thirst for the things of God; all eyes are fixed on the preacher during his sermon, and the singing is something wonderful to hear. . . . After one of the services, Theko, the chief, rose and said: 'My friends, keep seated awhile, I have something to say to you. At this moment God is speaking to men; and as it is said in the Gospels that the women went first to the sepulchre, so actually our women and our children are running to the churches. Now I tell you that no one, not even a husband, has a right to prevent a woman, or even a child, from being converted. I set you the example myself to-day in giving my wives freedom to serve God according to the Gospel. Who knows if we ourselves shall not do like John and Peter, and follow our women, not to the sepulchre, but to God.'"—*Journal des Missions Evangéliques*.

ANNOUNCEMENTS.

ARRIVAL.

REV. F. P. JOSELAND, from AMOY, CHINA, per steamer *Rome*, at Plymouth, February 19th.

DEPARTURES.

REV. BOWEN REES, MRS. REES, and two children, returning to MATEBELELAND, embarked per steamer *Roslin Castle*, March 17th.

BIRTH.

GILLISON.—On Monday, February 21st, at Hankow, the wife of Dr. Gillison, of a daughter.

MARRIAGES.

HUGHESDON—SLATER.—At Bangalore, South India, on December 7th, 1897 Helen Marian, daughter of the Rev. T. E. Slater, L.M.S., to Rev. Charles Hughesdon, C.M.S., Santhal Pergunnas, North India.

WALTON—BARCLAY.—On March 10th, at Edinburgh, by the Rev. A. R. Henderson, M.A., Augustine Congregational Church, the Rev. J. H. Walton, of Bangalore, India, to Miss Euphemia Barclay, of Madras, India.

DEATH.

GILL.—On February 25th, at Elmwood, Morden Road, Blackheath, the residence of her son-in-law, Stephen M. Osmond, Sarah, widow of the late Rev. George Gill, formerly of the L.M.S., and of Burnley, Lancashire, in her 81st year.

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